MENTAL SCIENCE MONTHLY

HARVEY HARDMAN, *Editor*

RELIGION
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PSYCHOLOGY
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IN THIS ISSUE

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HOW TO USE MENTAL SCIENCE
THE PRODIGAL SON
DAILY STUDIES
WORRY: ITS CAUSES AND CURE

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HARVEY S. HARDMAN, Editor

ZOLA M. HARDMAN, Associate Editor

FREDERICK W. BAILES, Contributing Editor

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How To Use Mental Science

By Harvey Hardman

You use the principle of Mental Science whenever you think, in much the same sense that you use the principle of motion whenever you walk or move your body. The Principle of Mental Science is universal Mind; the principle of motion is universal gravitation. Both are omnipresent and impersonal.

The very fact that you are alive and functioning as a person, shows that you are using some degree of thought, or mental power, to make adjustment to your environment and get along in the world, even though you may not be very successful or happy with the results. Neither Universal Mind nor gravitation are affected or concerned if your thinking or your physical movements result in unhappiness in the one case, or bodily injury in the other. You are responsible for the use or misuse you make of any universal principle, or the law by which the principle acts.

The question is: Can you do a better job of making adjustment to life if you know how to use your mental forces scientifically? For make no mistake about it; you are always thinking in some fashion, and the effects of your thinking appear in your physical condition, your mental and emotional life, your relation to the people in your world, and in the affairs of your practical life. Universal Mind is indifferent about the use you make of its power. Used according to the principles of constructive thinking, you get along alright, with harmony, peace, success and happiness as the product. When used contrary to those principles, you are sure to have trouble, discord, and various kinds of difficulty. So the sensible thing to do is to learn how to use your mental forces scientifically.

The first step toward becoming a Mental Scientist is to recognize, accept, and admit the fact that Universal Mind is omnipresent, impersonal, and will validate, give effect to, and express its power exactly according to the way you use it. Its nature is to act when acted upon by the individual thinker. And it does this without partiality, personality, or discrimination. The individual thinks what he will; Universal Mind gives him results, experiences, conditions, natural to the character of his thinking.

Stated in a nutshell the Science tells you this: Universal Mind is all around and within you. You think into that Mind, just as a sower sows seeds into the soil. What you think grows into experience.

Since what you think manifests as experience, and does this invariably and infallibly, regardless of the kind of thinking you do, it is logical to conclude that there must be a universal Law which governs the process. That Law is always in action, so it is a mistake to suppose that a *little right* thinking will overcome the effects of a *lot* of *wrong* thinking. Failure to recognize that fact is responsible for the discouragement that causes many students to give up, and lose interest in the Science, before they have gained practical as well as theoretical knowledge of the mental Law. For the effect of thought, desire and imagination, is cumulative. A great many years of wrong thinking becomes subjectified as various types of mental habits, and it requires practice, discipline, and the will to establish new and better mental habits, if one's life is to be transformed, or improved.

By the term *wrong thinking* I do not mean merely immoral, sinful or unethical thinking. I mean any kind of thinking that produces undesirable results. Sickness, for example, is an undesirable

condition, the effect of some kind of wrong thinking. And the same goes for poverty, disagreeable human relations, shabby attire, bad manners, and all other undesirable conditions and experiences in one's life. For the mental Law is like a mirror, and reflects what we are, as well as what we think, for what we think makes us what we are. And of course what we are is a composite image of our dominant or prevailing mental activity, and the accumulation of all the psychological experiences of life up to the present. But, thank the great Law, we can change our inner life, our personality vibrations, and even our objective appearance, by the scientific use of mental principles.

Mental power is the most mysterious form of energy of which we have knowledge. We can't weigh it, nor measure it, nor see it. Natural science, or scientists using their mental powers, have created devices for estimating even the weight and behaviour of invisible particles of matter—atoms and molecules—and microscopes capable of magnifying such particles and thus bringing them into the visible range of the human eye. But thought, the product of mental power, is outside the domain of physics. Yet it is the force we use constantly for good or ill, and few indeed are the persons who consider the Law involved in its every action. It is not until we see clearly that our human mind is the Mind of God expressed at the level of individual being, that we realize the reason for thought control and the wisdom of directing the power toward constructive ends.

The experience of men and women who have studied and meditated and sought the answer to the problem of the most effective way to use this mysterious power until they found the answer are the dependable guides which we can follow in our

own efforts to find the secret of control and practical use. The result of the work of the greatest of those pioneers reveals a pattern of practice that is fundamentally simple, so that any one can follow it when there is a sincere desire and an unwavering purpose to do so.

A case in which the method was definitely used will illustrate the pattern as well as the technique. This application of the Law to a specific problem can best be explained by the person concerned, together with the letter accompanying the report, as follows:

"I must tell you how much I have been helped by one of the lessons in the Mental Science Monthly. I was quite upset by a certain problem, with the details of which I will not bother you. It was in connection with something I want, and have a fairly good chance of achieving, but I was so much imbued with fear that I would not get it, that my chances were pretty well eliminated.

"I came into my room, much worried, as usual, over my problem, and my eye lighted on your magazine, the issue for last August. I read along, and as I read, the discouraged feeling that the struggle is lone and unaided left me, and I became more and more convinced that there is really a Father within me, the Other One who will help and console me, and who is dependable.

"I have often read this idea in your writing before, and heard you speak of it, but somehow it never before seemed real to me. Now I know it is real. Then I came across this paragraph which told me exactly what to do. And here is the paragraph":

Suppose you are confronted with a difficult problem or condition in your home, business, or social life. You are troubled and emotionally upset

by it. That is a good time to test your Law. Go where you can be alone. Sit down. Speak to your body: relax, be still and at ease. Speak to your emotions: peace, quiet, be still. Speak to your mind: Silence! let go of that problem. Keep this up until you begin to feel relaxed and free from the thing that was bothering you. Then say to your Self: "I want guidance and help in handling this matter. I am ready to listen. Let the way appear before me, the way to go, the thing to do. Not my way but thy way." When peace comes, go about your business. You will be shown what to do, either by a conscious directive, or unconsciously guided to do the right thing.

"I did exactly as directed. It took quite a long time, but I stayed there and concentrated on it until I had gained complete control, and it came as a delightful surprise that I could control my mind and emotions by directing myself to do so. Now my problem no longer seems to be a problem. I still desire a successful outcome as much as ever, but I can now think about it without trepidation, without the distressing thought 'What if I should fail?' The feeling that came as a result of my thought was not merely the relaxation I had expected, but something much better, a feeling of strength and readiness, and the weariness I felt before, left me."

The letter just quoted was written April 23, 1941, but the experience of the lady who wrote it shows in a very simple way how we can use Mental Science. Frankly, I never learned whether she got what she wanted or not. But she received peace of mind and the strength and courage to face the days without worry or fear, and these obstacles having been removed from her mind and emotions, she was far more likely to receive what she wanted

than would have been the case had she gone on being fearful and anxious. The very fact that she discovered how to control her thoughts and emotions was far more important than getting any particular thing she may have desired.

It is difficult for some people to realize that their mind, body, and emotions can be controlled by the definite spoken word, or persistent, concentrated thought. They are so accustomed to letting their minds wander in free association of ideas and memories that it never occurs to them that there is a simple technique of control. And another thing, comparatively few people, even students of Science, are willing to make an actual test to prove that this control is possible. Because to start with, time is required to bring mind, body, and emotions into a state of peace, relaxation, and quietness. These inner forces are somewhat like an unruly animal until discipline and mastery brings them into a state of obedience.

While our first efforts may be awkward and the attempts difficult, consistent practice will finally enable one to do easily what at first was very hard to do.

And here is the strange thing about the average individual in relation to the wonderful powers of mind which he or she possesses: one will spend years of time and thousands of dollars in mastering a profession, or even a trade, and then give up when the first few trials or testings of the mental Law fail to produce the desired results. The experience of the lady who followed exactly the instruction given in that paragraph published in the August, 1940, issue of the Mental Science Magazine shows what any one can do who will follow the rule.

The Prodigal Son

By Dr. Frederick W. Bailes

The story of the prodigal son can never be understood unless we understand the real meaning of the Bible itself. The Bible is the story of paradise lost, and paradise regained. Its text is "Man is made in the image of God." It begins with man's creation from lower levels through evolution, and ends with his rise into oneness with God. It starts with the morning stars singing for joy and ends with the song of the blest. It is a book of song, which means that it is a book of victory, for the loser does not sing. In short, it sets forth a sure way for man to lift himself out of the place of human suffering and defeat, into a life that masters its circumstances. It shows the sure and certain working of universal Law, instituted by universal Spirit. It shows that every act is followed by its own sort of consequence, happy or unhappy, so that man can make for himself his heaven or his hell. And that he can never escape the consequences of any act; that "whatsoever he sows he shall reap."

This principle is shown, sometimes by examples of suffering; sometimes by preachments against acts which will bring sorrow; sometimes by showing forth examples of people who found joy by following the universal Law. The parable of the prodigal son is one of the loftiest pieces of teaching ever recorded, in that it is a beautiful message teaching the inexorable working of divine Law. It reveals clearly the secret of happiness for every man, and the way of release into a higher life, far above the humdrum defeated level that most humans live upon. But our interpreters, missing the lofty levels of its message, have degraded it to the physical level of a warning to youth to avoid the pitfalls

of city life, and the so-called sins of youth.

The Bible from first to last sets forth the truth that man has perfect liberty to live any sort of a life he chooses. This parable goes on to show that the highest liberty is always found in conformity to the divine Law, and that the more our liberty is of this nature, the greater our happiness, health and prosperity. In this story of the prodigal, Jesus was trying to reveal the "Father" side of God. And he does it by showing the movement of the son first away from, then toward the immovable, unchanging Father, with the son's liberty, well being and happiness decreasing as he goes away from, and increasing as he comes toward "the Father" side of God.

What the Son Moved Away From

Jesus wanted to let the world know what it had left. He did this by showing the son's position by birth. He was a son of the house, higher than the servants, enjoying every comfort that his father's purse and position could afford him. But he also had freedom—the liberty to stay or leave all this. He decided to try another kind of life. This was to be a life of the senses. It is not a question of riotous living, in the sense of physical indulgence. The moral point of view does not enter in at all. Jesus was not teaching morals—a thousand laws and precepts, in the mouths of a thousand reformers, were doing that then as they are today. He was interested in showing the fundamental law that was behind all good morals. He was endeavoring to teach that the more man withdraws from the life of the outer senses, holding them and enjoying them but never being enslaved by them; that the nearer he draws to this "Father" aspect of divinity the greater will be his liberty to do anything he wishes. Yet that liberty carries with it a

certain responsibility. This was what Jesus tried to teach. From first to last He taught "Individual liberty" alongside of "individual responsibility." This was the subject of his first discourse in Luke 4:16, and it colored his last word with Pilate (John 18:37).

Jesus tried to show the truth that liberty is safe where a person has the knowledge of the truth. "Know the truth and the truth shall set you free." In other words, the person who has come into intelligent understanding of his position by birth as a child of God does not need any other law to control his life or morals. He has come under the law of perfect liberty, because perfect liberty is the consciousness that I am a center through which the divine finds expression. I am free to go away from all of this, but I see the implications of my oneness with God, and I don't want my liberty because I want highest liberty, and that is found in roaming through the green pastures through which the Sheperd leads me. Here I find shelter, rest, supply, all in the presence of mine enemies. Why then should I exchange this guardianship for some problematical "liberty" out there where the dangers lie. I am free to go; I prefer to stay. Dwelling in the center with God, in the shadow of the Most High, means withdrawing from the incitements of the senses, from the messages of the senses; from the wisdom of man, and from any sense of oneness with anything destructive or defeated. It means penetrating beyond all man's wisdom and learning, to the inner quietness of the heart of Reality, where with earth's voices all stilled we hear God's voice speak.

His Experience With the Life of Separation

He went out from the Father's house with what seemed like plenty of money. It was more than he

had ever had at one time when in the Father's house. But in reality it was a limited supply. It was a stated sum. In the father's house he had had unlimited credit. If he wanted anything he had only to ask for it or take it, or charge it to his father's account. Now he had chosen to cut himself off from this unlimited supply, for the temporary sense of self-sufficiency that his "portion of goods" brought him. This is always man's experience. Apart from the father he has to carry his own supply with him. It seems plenty, until it dwindles. Then its paltriness becomes apparent. The fullest life is always that which is lived in daily dependence upon the unfailing Source; this Source never runs dry, no matter what demands we make upon it.

This is the trouble with those who tell us that our belief is "impractical." This is the trouble when we accept their notion that the life of the senses is the "real" life. It is in truth the most unreal sort of life. Because no man, of himself, can ever develop sufficient resources to carry him clear through. He has more when he recognizes, that "Of myself I can do nothing. The Father in me, he it is that doeth the work." This attitude is the most practical of all—yet the materialist tells us that it is impractical.

Every sorrow, and every lack is the result of our living in the senses. We have talked of looking through the unreal forms of sickness and suffering to the only Reality, God the Father and we as one with him. The prodigal learned this, and his awakening was the beginning of real liberty. His liberty (as he thought it) in the far country only lasted as long as his money, or material supply. And now he comes to himself. His want and suf-

fering gives rise to the question, "Why do I suffer?" This is a mark of divinity in man. The animal never asks "Why?" It accepts it and endures. Man inquires, and all the sacred, religious and philosophical literature that man has produced has been in answer to this "Why?"

The Father had not stopped him, even though he knew he was taking the wrong path. The father wanted him to stay, but the son wanted to go. Both father and son wanted the same thing, namely: the liberty and fullness of life for the son. The trouble was, that the son blindly thought the free life lay out there, and the father knew it lay back here at the father's house. Thus we learn that it is the truth that sets us free. That no matter where we roam it is the truth that sets us froo. That no matter where we go there is only one place where perfect freedom and perfect fullness are experienced—and that is in the bosom of the Father. So he decides to return. Jesus is forshadowing the great movement that is even now taking place, away from the world of the unreal senses, to the perfect reality of religious science.

His Reception

He came home condemning himself. But the Father stopped him, met him a long way off, wouldn't hear his self-condemnation. At last, folded in his father's arms, the son received what he could always have had, the ring, the robe, and the food. First the reunion, then the gifts. There are always some who want healing, but not the Father. The law is, Reunion with the father first, then the healing. Then the son learns that the fullest liberty lies in union, misery lies in separation. In oneness all the inexhaustible stores of supply are open to him, as he conforms to the rules of the Father's House.

Jesus, in this story, taught that real happiness comes when God's way and our's coincide. He showed that there is no compulsion on God's part —take it or leave it, but there's no victory outside the father's house. When we think suffering is God's will, or the result of a "bad break" in life, we distort the truth, which is, that our suffering comes from our separation from the Father, and that there is fullness of Life, and love, and supply, and healing as we draw back from the noisy, raucous places and attitudes of the world, into the quietness of the life that is hid with Christ in God.

The story of the prodigal, properly understood, is ample to show us the truth. Man could live by it and be healed by it. Because it shows how universal, impersonal Law works in love.

LOS ANGELES MEETING
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DR. FREDERICK W. BAILES, Speaker

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Daily Studies

By Harvey Hardman

WEDNESDAY

"The prayer of faith shall save the sick, and the Lord shall raise him up and if he have committed sins, they shall be forgiven him."—James 5:15.

"And Jesus saith unto them, Believe ye that I am able to do this? . . . Then he touched their eyes saying, According to your faith be it unto you."—Matt. 9:28-30.

Sin is defined as "Any want of conformity to, or transgression of, a rule or requirement of rectitude or duty; also the state or condition of having thus transgressed." Any transgression of the laws of nature is sin in the true meaning of the word. Persistent violation of nature's laws results in sickness regardless of one's religious beliefs.

Thought, feeling, and imagination are characteristic of mind, and give evidence of the action of mind. Any lack of conformity to, or transgression of, the laws of mind, is sin in the true meaning of the word. Persistent violation of the laws of mind, whether done intentionally or ignorantly, results in either mental or physical sickness, regardless of one's beliefs.

Any kind of sickness is the evidence of the transgression of either natural or mental laws. If you are sick you have sinned; if you sin you get sick. The proposition has about it the logic of an equation. But the word "sin" is not used here in the old theological sense. Theology gave the word another and distorted meaning, having reference to inborn depravity.

THURSDAY

The transgression of either the laws of mind or the laws of nature is a mental act. There is no sensation in matter. It is the mind that acts and the mind that feels. It is the brain that telegraphs over the network of nerves instructions to all parts of the body, sending its orders to cell and organ, and insisting upon immediate obedience. The brain receives telegrams from all parts of the body, warning it of danger, calling for help; making complaints, etc.

Physical disease is the symptom of mental and emotional discord. Remove the cause and the physical effects disappear. Change the inner state and the outer change must follow. If one's thoughts and feelings about life and people are free from friction, resentment, jealousy and the like, this happy, wholesome mental and emotional state will lessen or neutralize to some extent the force of transgressed natural law. We have all known people who disregarded many of the rules of physical health with impunity or without injury because they were blessed with a happy disposition and refused to be upset by the unpleasant happenings of life. On the other hand, one's moral and physical conduct may be entirely correct, while his mental and emotional life is filled with discord and friction, and in such cases there is certain to be physical distress and trouble in his affairs. In other words, inner harmony is far more important than outer rectitude of conduct, so far as the effect on health and happiness is concerned.

Jesus saw this clearly, and pointed out that there were many so-called sinners who would find the kingdom of heaven before others who were outwardly correct but inwardly "whited sepulchres."

FRIDAY

The history of mental healing shows that faith is the vital factor in the process. The object of faith is not important. It may be a relic, a shrine, or a talisman. Or it may be a person. "Believe ye that I am able to do this?" Mesmer, who was a medical practitioner, was accustomed to the use of the lodestone or natural magnet in treating certain kinds of disease, especially nervous maladies. Once the lodestone had been misplaced and he used an object of similar appearance and obtained as good results as if he had used the real magnet. He concluded that the faith of the patient was the important thing and began to experiment. He developed the theory that the mental state of the individual, under certain conditions, set in motion a force he called vital magnetism, which he believed pervaded all space. He got marvelous results. Thousands of people have reported healing by visiting religious shrines. Many were not healed, but those who had sufficient faith, were healed.

There is no virtue in such objects of superstitious faith. If the relic or shrine contained the healing virtue, then the power would act on the patient regardless of his faith or lack of it. It is obvious that the healing power is not in the object of faith but in the person who has the faith. With this fact clear in our minds we know where to look for the principle of mental or spiritual healing. It is undoubtedly to be found *within* the individual. For however greatly we may desire a miraculous *touchstone* that would invariably heal all who touch it, no such thing exists, and if it did you can readily see it would most certainly be a curse, rather than a blessing.

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We have found through the years that the average student of Mental Science is interested mostly in how to find himself or herself to make better adjustment to life, than in learning how to counsel and teach others. We are going to offer a very wonderful plan to you students, a plan that ALL of you can afford both from the standpoint of money and time. This is it:

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We could print testimonial letters by the hundreds regarding the benefit students have received from taking this Course, but after all, it matters not what someone else has done—what interests you is what you can do. A thirty-day trial will convince you, provided you follow instructions, that a thorough knowledge of the greatest science in the world, THE SCIENCE OF MIND, is far more important to you than any material possession you may attain. The possession of things is but the result of the use of MIND POWER and when you understand how to cooperate with it you will not lack any good thing, houses, lands, health, friends and money. But most wonderful of all you will have the key to the treasure house of spiritual wealth that will enable you to find your way regardless of any situation that may confront you.

nk on page 18.

Mental Science Institute,
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SATURDAY

Why would a miraculous *touchstone* that would invariably heal all who touched it, be a curse rather than a blessing? Because it would cause people to neglect the development of those inner powers that make for spiritual progress. They would break natural and mental laws freely, and live altogether to the senses, knowing that an infallible remedy was at hand and then they could go on as before until nature imposed her inexorable sentence, and then go and be healed again. The wisdom of God has arranged that there can be no real security, and no true progress for the individual, except as he acquires knowledge, and makes use, of natural and mental laws.

The first step in using the Law of mental healing is to realize that the subjective mind of the individual is the healer. Even Jesus could not heal those who had no faith in him, which definitely shows that it was a power in the one seeking healing rather than the personality of Jesus, that did the work. "According to *thy* faith be it unto you." The subjective mind responds to the thought and desire of the individual in exact accord with his beliefs and feelings. The conscious mind controls this hidden power. Ignorance, sin, gives it direction in the way of trouble and sickness True knowledge, Science, directs it in the right way. Faith in a person reputed to have healing power may set the healing power of the inner mind to work and accomplish the desired results. But not until the individual has faith in the power of the Creative Mind within himself can he find security against sickness and trouble.

SUNDAY

The simplest and surest way to develop the healing consciousness is to think of the subjective mind as Divine, the Christ or Master within. This act of the mind touches the imagination and awakens the emotional force that is essential to a living, dynamic faith. This was the method of Jesus. He believed absolutely in the power of the Father within him. His own faith generated faith in others. People will have faith in you when you have faith in your Self.

There are many students of the various branches of mental science who, instead of mastering its laws so they can help themselves, always turn to a practitioner for help. I see no essential difference in that kind of dependence from the kind that looks to a crucifix or relic or other charm. While I do not deny that the help of a good practitioner is advisable at times, it finally results in the harm that inevitably follows dependence on others. The primary purpose of Mental Science instruction is to develop in the individual the knowledge and power to help himself.

Begin to think of the inner Self as Christ, the Father, the Master. Live with that thought as the most powerful thing in life. Meditate on what it means to have access to, and companionship with this great I Am. It means health, and happiness, and mastery over the conditions in your world. It means that you will keep well and strong. For "Whatsoever ye shall ask in his Name shall be done unto you." You will have found the only true *Touchstone* in the world—the Law and the Truth and the Life of the God *in you.*

MONDAY

"Life begins for us when we have a consciousness of God's presence in our lives. We are then in the heart and center of life itself because we are at the Source, the Producer, the Supplier of life and all the ideas, factors, materials which make it complete and wonderful.

What do we mean by a consciousness of God and how do we develop it? We take the simple starting point that this Presence is always with us as a Principle which responds to us as law to the exact degree we understand how to use it and make demands upon it. This Principle is as impersonal as any principle and as perfectly responsive to our application of it. That we may understand the word "consciousness" more clearly, let us look at the word unconsciousness. There must be a direct exchange between a thing and our mind or we are unconscious of it.

Life begins today, this moment, any moment when we have a consciousness of God's Presence in our life. Life becomes so much more significant, powerful and joyous as to seem new and just beginning. Lay hold of it in this newness. Push into the heart of it. Have a zest for it. Love it. Love it as a musician loves his violin for the melody and tone which it gives him; for the responsiveness which he finds in it. Love life as a sculptor loves his tools and clay and stone. He sees them answer to his skill, follow to his eye, bend to his hands.

You have all the factors for a full, rich, harmonious and strong life because all of the elements of good are here. And the way is clear when you have a consciousness of God."

TUESDAY

Suppose you begin to live with the conception that the Creative, or Subjective Mind in you is the Christ Self, the Great I Am. See this Christ in you as powerful, successful, endowed with all the qualities that you would like to be—noble, generous, strong and self-dependent. Live with that conception as the very reality of your being. That is the way to power. Work with this Master in all ways. Keep your mind attuned to this ideal. Make it real in your feeling or emotional life.

Of course you must check your outer life with this ideal. It is not hard to do. The works that I do, ye shall do, and even greater than these shall ye do. Only believe that God is in you as your Father, and whatsoever you desire shall be done unto you.

Jesus evolved a system of "I Am" statements as the power of the omnific Word. "I Am the Son of God"; "I Am the light of the world"; "I Am the bread of life"; "Before Abraham was, I Am." This is the great affirmation. "I am in my Father and my Father is in me. We are one. And whatsoever I ask in my Father's Name, that he doeth for me." Know this and you have passed from death, or unconsciousness of your Father, to a living, dynamic faith in his indwelling presence.

Thus did Jesus become the true Messiah or Christ. And so does everyone who believes in his heart that the Father is in him as transcendent power and intelligence. This is the Way to your personal Christhood. This is the way to the cure of all manner of trouble. "According to your faith, so be it unto you."

Worry: Its Cause and Cure

Its Cause and Cure

By Dr. Harvey S. Hardman.

Worry is a mental disease. The history of the disease in one case follows much the same course that it does in all cases. It starts with brief periods of intense anxiety over circumstances that are beyond immediate control. Nearly always the worry has to do with what may happen in the future. The worrier visualizes and anticipates troubles that are purely imaginary. Worry is the habit of fear.

The beginning of the disease is so insidious that the victim is usually unaware of his danger. Minor business troubles; a little friction with the employees or fellow workers; unexpected competition and the like, result in anxiety and perhaps loss of sleep. Then some new problem comes up to complicate matters, and the man has a good start toward the habit of worry.

A mother becomes anxious because her child is delayed at school or on the way home. She fears an accident, or is annoyed and disturbed because the child has violated the parental discipline. Or the son or daughter stays too late at the dance or party, and the mother cannot go to sleep until he or she is safely at home. The worry habit has its start in just such experiences, and fear or the anticipation of some possible trouble which has not yet happened, but which may happen, is at the bottom of the whole thing.

Life is constantly presenting conditions and problems that provide an apparent reason for fear and worry. Any attempt to list and classify the experiences and occasions that seem to furnish reasons for worry, would have to include the entire range of life's activities, together with an infinite

series of combinations of those experiences. *Worry is never caused by conditions, but is the mental attitude of the individual toward conditions.* Hence a true diagnosis of this common mental malady, must go deeper than either the conditions to which it has reference, or the emotional stress and distress which accompanies it, and deal with the primary cause.

Doubt, or lack of faith, is the real cause of worry. No, it is not lack of faith in God. Everyone has faith in God, even the mis-called atheist. The people who say they have no faith in God, really mean that they doubt the prevailing theological conception of God as taught by some organization.

Most people think that faith is something that has to do with religion. Whereas, faith is the common stuff of our everyday life, and unless it is so real as to be the habit of the mind, it is not faith at all. The notion of straining and striving to have faith in God is all wrong. That idea of faith is based on the old conception that God is remote, a personal Being who has to be invoked, prayed to—a strange god of man's imagining.

God is not a person, demanding an artificial faith from man as the only condition upon which he will respond to prayer. God is absolute Principle, and cannot refuse to act or operate in response to man's intelligent demands upon it, when those demands are made in accordance with natural and mental laws. Hence, so complete is our faith in the God of perfect law and beautiful order, that we never think of doubting the wisdom and dependability of that Power as it operates in nature. Night and day, the recurrent seasons, the growth of vegetation, the laws of electrical energy, the force of gravitation—all of which are

the action of God—with which we have dealings every instant of our lives, produce in us the most perfect faith in the Universal Father.

What we need in order to get rid of worry, is an absolute faith in the Master-Mind that is in each of us. For it is the human intellect, the mortal mind, that worries. The Soul is serene and untroubled by the changing conditions of the external world.

Jesus indicated the cause of worry when he said to his disciples: "Let not your heart be troubled: ye believe in God, believe also in me."

In this statement the Master-Teacher plainly implies that faith in God is not enough. To state the matter scientifically, we must have the same unwavering faith in the Indwelling Master, that we have in God. This does not mean faith in the man Jesus. It means faith in the God within us—the Greater Self. Unless you get this distinction as to the object of faith, you will miss the meaning of the lesson altogether.

Jesus taught the doctrine of what he called the "Father that dwelleth in me." When he said in his model prayer, "Our Father which art in *heaven,*" he was not referring to an absentee God, nor to the Universal Power. For he defined *heaven* as the inner realm—"The kingdom of heaven is *within you.*"

When you know that you have within you a greater Self—the Master—who is able to guide, help, and protect you, then you can develop the kind of faith that will heal all your diseases, including worry. And until you do develop faith in the Spirit of God which is incarnate within you as the Master or Son of God, you will be subject to the errors and confusions of the sense-mind—the intellect.

The whole object of spiritual science, is to show that man has access within his own soul, to the power of Christ. In Him is wisdom, intuition, insight, and unlimited intelligence. He is the Son of God with power to heal and bless the son of man. But before these benefits can come into our lives, we must know the Son, and have faith in Him as an abiding Presence and faithful Friend.

When we begin to examine our own experiences in regard to worry, it becomes perfectly clear that doubt, with its accompanying fears, is the cause of the disease. For we may as well face the fact that any kind of persistent mental discord, such as worry, is as truly a disease as physical sickness. And worry in its worst stages is far more distressing than physical pain.

The cause of worry is lack of faith in ourselves; doubt as to our ability to master the conditions of life; fear that we shall be unable to solve our problems. Fundamentally it is a feeling of inadequacy, of incompleteness, and is closely allied to the inferiority complex. Let a man (or woman) get the positive conviction that he has within himself the answer to his problems; that he does not have to depend on people or circumstances for his success and happiness, and he will be free from worry.

To attain this conviction, this certainty of inner power and completeness, we need more than a hazy idea that God will somehow take care of us. God is the Principle of the universe, and as such is no more concerned with the individual human than he is with the individual ant. The Infinite is not a person, looking personally after each creature, but Principle, responding as law to personal intelligence. Each person has the ability to choose what he will do with the universal Power and its

resources, and his knowledge of the laws governing his relation to and use of those resources is the determining factor in his success or failure.

The faith that gives power to the individual is based on the conviction that he has within him a Greater Self, which Jesus called the "Father that dwelleth in me." It is faith in that Self that confers power, and gives to the individual possessing it a leverage that enables him to move mountains of difficulty and solve the problems of life.

There is no security against the evils and tragedies of life except the realization that one is complete in all that is needed for a happy and abundant life. The moment the thought of dependence upon another person, or upon any condition, usurps the authority and power of the Master, that moment doubt and trouble enter and bring a retinue of little devils to torture and harrass the mind with worry.

The only cure for worry is knowledge of and faith in the Mind of Christ. Such knowledge can only be acquired as we abandon the old theological notion of Christ as a special incarnation in one man, and realize that Christ is in each of us as the real Self, the Son of God, who is able to redeem us and lead us out of misery into the joy of the kingdom of heaven. Once that ideal is accepted, we receive help and see signs that the Master is leading us into the truth. This brings a new sense of security and it gives faith to replace the doubt that caused us to worry and fear.

It may seem to some that this is merely a theory, and so it is until they are willing to put the theory to the test. Then the evidence of experience proves the truth of the ideal, and brings courage and increasing faith. The faith that comes to the sincere student finally assumes the reality and

certainty of that confidence we have in God as manifest in the orderly and dependable operation of the laws of nature. It becomes an unshakable faith because it is based on experimental evidence.

I often have people in my meetings and classes get the vision of this great Truth, and come to me and say they are puzzled that they have been mysteriously freed from the worry habit. They are usually people who have worried for years about trivial as well as serious problems. One said: "I have to pinch myself to see whether this is the same person who used to worry all the time. I cannot understand why I have not been disturbed about some things that have come up of late, matters that would once have caused me to lie awake nights worrying."

One reason many people fail to find the Master is that they are afraid to abandon the old idea of Christ as a personal savior. They somehow feel that it is being disloyal to Jesus, when the simple fact is that he rebuked, when he was on the earth, those who sought to make a God of him. The whole plan of vicarious atonement, and the deifying of Jesus was a theological invention, and Jesus had nothing to do with it. If we consider the spirit of the man, we may be sure that he would reject, if he were alive again, the priestly system which has made a God of him, and in so doing has obscured the great Law which he so nobly taught and effectively practiced.

Both analytical and practical psychology have demonstrated that the human mind is dual in its nature—objective and subjective. The objective mind functions through the senses. It is that phase of consciousness which has to do with the external world of form, phenomena, and sense impressions. This is the personality mind, which

chooses, decides, wills, and selects the objects of attention, the kind of work, the associations, and other factors of our outer activities and relationships.

The subjective mind is that phase of consciousness which operates in dreams, habit, intuition, and which carries on the vital activities of the body without thought or care on the part of the objective mind. The subjective mind is intensely responsive to suggestion, and acts and moves in the direction of objective-Mind choices and decisions. You, the conscious self or I Am, are thus the arbiter of your own fate, the determiner of your own destiny. Whatever you think, do, or decide becomes a part of your character and of your experience.

It is impossible to transfer this authority to another personality or organization external to your own being. The attempt to do so only hinders your development along the line of your own inherent genius or individuality.

There is only one power to which you can surrender this supremely important responsibility, and that is the Inner Mind. The subjective Self, once you recognize it as the Father or Christ-Mind, and commune with it as your divine or Master-Self, can work to protect, guide, and help you to find your way to power and independence. Once you accept this as an ideal, as the essential reality of your being, you become strong, poised, free from worry and fear. You realize the true meaning of the great scriptural statements of the Seers and Teachers, in which they affirm the intimate and dependable companionship of the Father.

"Fear thou not; for I am with thee: be not dismayed; for I Am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my

righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

This is the Voice of one who found the God within himself; who knew that the Father was not an abstract theory, but a living Power within himself. Regardless of what theologians may say about these magnificent lines of Isaiah, I have proved in my own experience that they refer to the Lord or Master within myself, and therefore within you. What does it matter if psychology calls this Power the subconscious mind; or that theology calls it the lost soul; or that philosophy calls it the principle of subjectivity in man! I have found it to be the Lord and Saviour of my human self; the Light and Wisdom that shines on my world and teaches me the way to peace and security in the midst of the changing forces of the world of matter and the confusions of men.

I have seen that Power do just what the great Seer said it would do for those who have implicit faith in it. I have seen the arm of the enemy, when up-raised to strike, mysteriously rendered helpless. I have been completely freed from the miserable disease we call worry and I know my Lord and Saviour will lead me in the way of peace and strength.

To be continued in next month's issue.

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When you know that you are always dealing with an infallible Law on the mental plane, you will govern your thoughts with scientific understanding. This is the path to personal power. It is the Law of the Scientific Man.—Harvey Hardman.